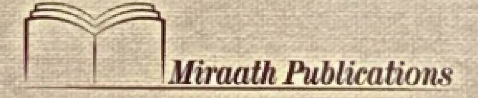
THE NECESSITY OF CONFORMING
to The Understanding Of The Salaf

ضرورة العناية بفقه السلف



by

Shaykh Rabee Bin Haadi Al-Madkhali



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Contents

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام علىٰ أشرف الأنبياء والمرسلين نبينا محمد وعلىٰ آله وصحبه وسلم أما بعد:

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كتبه

ربيع بن هادي المدخلي

٦/٢/١٤٣٢هـ

In the Name of Allaah The Most Kind The Most Merciful

All praise belongs to Allaah the Lord of all the worlds, may praise and peace be upon the most noble of the Prophets and Messengers, our Prophet Muhammad, upon his family and his Companions.

To proceed,

I have given permission to Miraath Publications, which is owned by Abu Zeiad Khalid Baqais – may Allaah give him success- to publish and print my books which are translated into the English and other languages, these are printed by Dar al-Miraath an-Nabawi for publication and distribution.

I ask Allaah Ta'ala to make them beneficial.

May Allaah send praise and peace upon our Prophet Muhammad, and upon his family and his Companions.

Written by

Rabee' ibn Haadee al-Madkhalee

A.H. 1433/2/6

A Brief Biography of as-Shaykh al-Alaamah Rabee' bin Haadee al-Madkhalee - May Allaah preserve him[1]

★ His Name and Lineage

He is as-Shaykh al-'Alaamah al-Muhaddith Rabee' Ibn Haadee Ibn Muhammad Umayr al-Madkhalee from the famous Madkhalee tribe situated in the Jizaan province in the south of The Kingdom of Saudi Arabia. It is one of the tribes of Bani Shabeel. Shabeel is the son of Yashjab who was the son of Qahtaan.

★ His Birth

He was born in a village called Al-Jaraadiyah; and it is a small village approximately three kilometers west of the city of 'Samitah, they are these days connected (geographically).

He was born at the end of 1351H. His father died when he was about one and a half years old, so he was brought up by his mother, may Allaah have mercy on her. She supervised him and took the responsibility of cultivating him admirably. She taught him praiseworthy morals such as honesty, upholding integrity as well as constantly encouraging him to pray, with the supervision of his uncle.

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1 Taken from 'Majmoo Kutub , Rasaa'il wa Fatawaa'(1/1-14) a compilation of Shaykh Rabee's works. Printed by Dar Imam Ahmad.

★ **His Education**

When the Shaykh reached the age of eight he joined a study circle in the local village and studied reading and (the science of Arabic) writing. He studied writing under As-Shaykh Shaybaan Al- 'Areesee, Al-Qaadhee Ahmad Ibn Muhammad Jaabir Al-Madkhalee and under a third person known as Muhammad Ibn Hussein Makkee from a city called Sabya'a.

He studied the Qur'aan under As-Shaykh Muhammad Ibn Muhammad Jaabir Al-Madkhalee. He also studied *Tawheed* and *At-Tajweed* (science of reciting the Qur'aan) under him. After that he studied in the *Salafi* School in Saamitah.

From those that he studied under in that school was:

The Shaykh, Scholar and Jurist Nasr Khalufah Tayyash Mubarakee the well known scholar who was from the eldest student of As-Shaykh Al-Qar'aawee: Shaykh Rabee' studied under him the books 'Bulugh Al-Maraam' and 'Nuzhatu An-Nadhr' of Haafidh Ibn Hajr.

He then enrolled in the *Al-'Ilmee* Institute in 'Samitah' and studied under a number of noble scholars. Undisputedly from the most famous of them was As-Shaykh Haafidh Al-Hakamee the well-known great scholar. He also studied under his (Haafidh Al-Hakamee's) brother the virtuous As-Shaykh Muhammad Ibn Ahmad Al-Hakamee. He

studied under the Shaykh al-'Alaamah al-Muhaddith Ahmad Ibn Yahya An-Najamee. In this institute, he also studied *'Aqeedah* (creed) under as-Shaykh al-'Alaamah Dr Muhammad Amaan bin Áli Al-Jaamee. He also studied *Fiqh* 'Zaad al-Mustaqn'i' under As-Shaykh Al-Faqhee Muhammad Sagheer Khumaisee and other than them whom the Shaykh studied under in the fields of Arabic; Literature; the art of good style, communication and rhetoric; and the science of poetry (*'Arood*).

At the end of the year 1380H the Shaykh graduated from the *al-'Ilmee* Institute in the city of 'Samitah'. And in the beginning of 1381H he joined the College of Islaamic Legislation in Riyadh; he stayed there for a couple of months. Then when the Islaamic University of Madina Al- Munawarrah opened he moved to

al-Madinah and joined the Islaamic University's faculty of Islaamic Jurisprudence (law). He studied his bachelor's degree there for four years and graduated in 1384 A. H. with a first-class grade (excellent).

From those that he studied under during his time in the Islaamic University were:

- His Eminence as-Shaykh al-Alaamah the general Muftī for the Kingdom of Saudi Arabia: 'Abdul-'Aziz bin 'Abdullaah bin Baz. He studied 'Aqeedah at-Tahaawiyah' under him.

- The Virtuous al-'Alaamah as-Shaykh Muhammad Nasr ad-Deen al-Albaani who he studied Hadīth and al-Asaneed (the science of the route in which a text or narration has been reached).

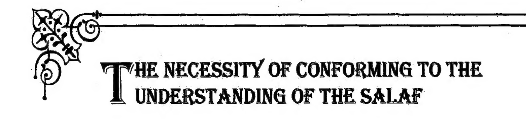
- The Virtuous Shaykh al-Alaamah Abdul-Muhsin al-'Abaad, he studied fiqh from 'Bidāyat al-Mujtahid wa Nihāyat al-Muqtasid' with him for three years.

- The Virtuous Shaykh, al-'Alaamah, al-Mufassir al-Muhaddith al-Usoolee an-Nahwee al-Lughawi al-Faqeeh the brilliant, Muhammad al-Amin as-Shinqitee (the author of 'Adhwaa al-Bayaan'), he studied at-Tafseer (commentary of the Qur'aan) and the Fundamentals of Islaamic Jurisprudence under him for four years.

- as-Shaykh Saalih al-'Iraaqee (he studied under him) 'Aqeedah (Islaamic creed).

- as-Shaykh al-Muhaddith 'Abdul-Ghaffar Hasan al-Hindee he studied under him the Science of Hadīth and Hadīth terminology.

After graduating he worked for a while as a teacher in an institute in the Islaamic University. Then after that he enrolled in higher studies, he continued his studies and attained a Masters degree in Hadīth from King 'Abdul-'Aziz University in Makkah in the year 1397H, his thesis being the book 'Bayna Al-Imaamayn Muslim and ad-Darqutnee'. And in the year 1400H he attained his doctorate,



again, at King 'Abdul-'Aziz University in Makkah with a first –class grade (excellent) for his checking of 'an-Nukkat 'alaa kitab ibn Salah' by al-Haafidh Ibn Hajr. Then he returned to the Islaamic University as a teacher in the Faculty of Hadīth teaching different Hadīth related sciences. He became head of the Section of As-Sunnah for post-graduate studies on many occasions. He has now reached the academic rank of a Professor, may Allaah give him good health and preserve him.

★ His Character and Manners

The Shaykh excels in morals and humility with his brothers, students, visitors and guests. He has a modest lifestyle; modesty in his clothing and dislikes indulging in unnecessary luxuries. He loves the *Salafi* students of knowledge and is forever being generous towards them, either through his efforts and time or by his wealth. His house is always open for students to enter, so much so, it is rare that the Shaykh is found eating breakfast, lunch or dinner by himself. He cares for his students and constantly advises them with good.

He is from the callers to the Book of Allaah and the Sunnah of the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and the *'Aqeedah* (Creed) of the *Salaf*. He is a defender of the methodology of the *Salaf as-Salih* night and day; openly and in private without fearing the blame of the blamers.

★ The Commendations of Scholars for Shaykh Rabee

In this era the scholars praised as-Shaykh Rabee', and testified for him truthfully and honestly. They spoke about his virtues, knowledge and his firmness on the Sunnah and the methodology of the *Salaf*. From these noble scholars are:

- His Eminence al-Imam, al-'Alaamah, as-Shaykh 'Abdul-'Aziz bin Baz who said about Shaykh Rabee':

> 'as-Shaykh Rabee' is from the best of the people of the Sunnah and Jama'ah. It is well-known that he is from the people of the Sunnah. His books and essays are well known'.[2]

- al-Imam, al-'Alaamah, al-Faqeeh Muhammad bin Salih al-'Uthaymeen who said about the Shaykh:

> 'As for as-Shaykh Rabee', then I do not know anything but good about him, the man is a person of the Sunnah and a person of Hadīth.'[3]

- al-'Alaamah, al-Muhaddith as-Shaykh Muqbil bin Haadee al-Wadi'ee. He said about Shaykh Rabee':

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2 Taken from the tape: 'The Praise of the Scholars for As-Shaykh Rabee' (from Manahj as-Sunnah recordings).

3 Taken from the tape: 'Questions and Answers from Sweden'.

'Our brother as-Shaykh Rabee' –May Allaah preserve him- is from those with the most insight about the deviant parties and their obscurities. Whoever Rabee' bin Haadee says is a *Hizbi* (deviant partisan); it will soon become clear to you that he is in fact a *Hizbi.* You will remember this! Initially an individual will conceal (what he is really like), not wanting to be exposed. But as he gains some clout, strength and has followers he becomes unconcerned about what people have to say or think about him, so he makes what he is really like apparent. So therefore, I advise you to read his books and benefit from them.'[4]

★ Other Titles Authored by the Shaykh

- Baynah al-Imamayn; Muslim and ad-Darqutanee (His Masters thesis) which is printed in one large volume.

- An-Nukat 'Alaa Kitab Ibn Salah- printed in two volumes (this was the thesis for his doctorate).

- The checking of 'at-Tawassul wa al-Waseelah' by al-Imam ibn Taymeeyah- printed in one volume.

- Manhaj al-Anbiyah fi ad-Da'watu illa Allaah- printed in one volume and translated into the English language.

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4 al-Asilah as-Sunniyah li 'Alaamah ad-dayaar al-Yamaniyah.

- Manhaj Ahl as-Sunnah fi Naqd ar-Rijaal wa al-Kutub wa at-Tawaaif- printed in one volume and is also translated into English.

- Ahlu Hadīth Hum Taifahtu al-Mansourah an-Najiyah (Hiwaar maá Salman al-'Awda) - a refutation against Salman al-'Awda printed in one volume.

- Manhaj al-Imam Muslim Fi Tarteeb Sahihih- one volume.

- Jama'atu Wahida Wa Siratun Waahidun laa `Asharaat (a refutation against 'Abdur-Rahman 'Abdul-Khaliq) – one volume.

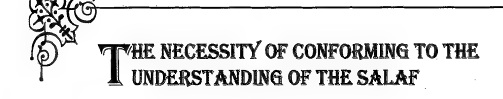
- al-`Awaasim mimaa fi kutub Sayyid Qutb min al-Qawaasim (A refutation on Sayyid Qutb's deviant books) - one volume.

- Mudhakira fi al-Hadīth an-Nabawee- one volume.

- Checking of the book 'al-Madkhaal ilaa as-Sahih' li al-Haakim- printed in four volumes.

- And many other well known titles.

We ask Allaah to preserve as-Shaykh al-'Alaamah Rabee' Ibn Haadee al-Madkhalee and assist him in his ever increasing efforts in defending the Sunnah, the methodology of the *Salaf* and clarifying the truth to the Muslims all over the world.




In the Name of Allaah The Most Kind The Most Merciful

All praise is due to Allaah the One we seek His assistance and forgiveness. We seek refuge in Allaah from the evil of ourselves and our actions. Whomsoever Allaah guides there is none that can lead him astray. Whoever He deems astray there is none that can guide him. And I testify that no deity deserves to be worshiped in reality except Allaah, who is One with no partners at all. And I testify that Muhammad is his slave and Messenger.

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ

O you who believe! Fear Allaah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islaam (as Muslims) with complete submission to Allaah.[5]

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him

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5 Aali Imraan: 102.

(Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you.[6]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).[7]

To proceed, I remind all my brothers that the religion cannot be established except through knowledge. And the destruction of this nation is by knowledge being neglected. The firmness and steadfastness of this nation upon Islaam is through knowledge and the deviation of this nation is due to the absence and scarcity of knowledge and the scholars.

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6 An-Nisa:1.

7 Al-Ahzaab: 70-71.

Allaah Encouraged Learning Knowledge & Praised the People of Knowledge

Verily Allaah سُبْحَانَهُ وَتَعَالَى encouraged the attainment of knowledge and praised its people the scholars. He سُبْحَانَهُ وَتَعَالَى clarified the rank of these scholars with Him (Exalted is He). He connected their testification along with His testification and the testification of the angels. This is a proof of the lofty rank of knowledge and its people. The scholars intended here are the scholars of the Book of Allaah and the Sunnah of His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. They implement the Book of Allaah and the Sunnah of His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. If one studies and propagates this knowledge but does not act upon it then woe be unto him.

From the texts that deal with virtues of knowledge and its people is Allaah's سُبْحَانَهُ وَتَعَالَى statement:

يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Allaah will exalt in degree those of you who believe and those who have been granted knowledge. And Allaah is Well Acquainted with what you do.[8]

Allaah raises people's rank with Him, and raises their station in Paradise because of their knowledge and belief. The scholar is more

8 Al-Mujadilah: 11.

virtuous than the one who fights in the battlefield, the *Mujahid* in Allaah's Path, for whom there are one hundred levels in paradise prepared for him; the span of each level is like that which separates the heavens and the earth[9]. Even after this virtue for the *Mujahid*, the rank of the scholars to Allaah is more superior. So understand this and strive to be from the scholars who implement (i.e. act upon their knowledge) and deserve these lofty stations with Allaah سُبْحَانَهُ وَتَعَالَىٰ.

Allaah سُبْحَانَهُ وَتَعَالَىٰ says:

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

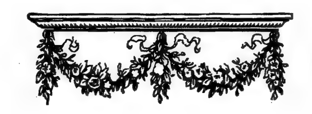
Is one who is obedient to Allaah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of His Lord (like one who disbelieves)? Say: 'Are those who know equal to those who know not?' It is only

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9 As is established from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in that which is reported by Ahmad (2/335{8402}) and Al-Bukharee (hadeeth 2790) from the hadeeth of Abi Hurairah: 'Verily in paradise there are one hundred levels prepared for those who fight in path of Allaah. The span between each level is like the distance between the heavens and the earth. If you ask (invoke) Allaah then ask for *Firdaus* because it is the best and highest level in paradise. Above it is the throne of the most Merciful and from it spurts the fountains of paradise'.

men of understanding who will remember (i.e. get a lesson from Allaah's Signs and Verses)[10]

There is a vast difference between one who has knowledge and the one who is ignorant. There is no comparison between the two. This is because there is a clear difference between the one who has knowledge of Allaah's Names, Attributes, greatness and exaltedness; and knows the rights that Allaah has over his slaves and thus fulfils these rights; the one who knows the rights of mankind and knows the permissible and impermissible things; knows the correct belief and creed; commanding good and forbidding evil, because this is considered to be acting upon this knowledge; there is an immense difference between him and the people of ignorance. Ignorance is destructive. Allaah's refuge is sought from ignorance.



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10 Az-Zumar: 9.

Ignorance of the Arabs Then Allaah Guided them

The Arabs used to be ignorant and astray then Allaah guided them by sending Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Allaah سُبْحَانَهُ وَتَعَالَىٰ said:

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ

> **He is Who sent among the unlettered ones a Messenger from among themselves, reciting to them His Verses purifying them (from the filth of disbelief and polytheism), and teaching them the Book and Al-Hikmah (As Sunnah). And verily, they had been before in manifest error.**[11]

This period, before the Prophet-hood of Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, was described as the days of ignorance because of the widespread ignorance amongst the people. They didn't know Allaah as He should be known and nor did they give Him His rights. They fell into *Shirk* because of their ignorance, they fell into deviance; disbelief, unlawful bloodshed, plunder, robbery and all types of ignorance and deviances which is why they deserved to be labeled as people of ignorance (*Jaahiliyah*).

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11 Al-Juma'ah: 2.

The word '*Jaahiliyah*' is taken from the word '*Jahl*' meaning ignorance. So exhort all your efforts in seeking knowledge so you may relieve yourselves from ignorance. Verily ignorance is a disease, an illness and is tantamount to darkness.

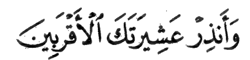
Allaah sent Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to take mankind from darkness to light. From the darkness of ignorance, *Shirk* and disbelief to the light of knowledge, correct belief and *Tawheed*. So we will not be able to establish Allaah's monotheism purely, sincerely for His religion; and glorify His name in its perfect sense Him by His attributes, except by the knowledge that we take from Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ; the one that this great Book, comprehensive in all that is good was revealed to; this Book where Allaah's perfect and lofty Names and Attributes are mentioned; and likewise knowledge which is taken from the Sunnah which Allaah taught Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ; which is the (*Hikmah*) wisdom. This Sunnah is the explanation and clarification of the Qur'aan. It also confirms the rulings mentioned in the Qur'aan.

So it is upon you O *Salafi* youth, to work hard and be serious in attaining knowledge for the following reasons:

> **Firstly**: To save yourselves from the claws of ignorance and deviance.
>
> **Secondly**: To call to Allaah's message that He sent

Muhammad with to all of mankind. So therefore, everyone from amongst you should begin by calling his relatives and those closest to him to this message.

Allaah said to Muhammad ﷺ:



And warn your tribe of near kindred[12]

Allaah عَزَّوَجَلَّ said:

وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And it is not (proper) for the believers to go out to

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12 Reported by Ahmad (2/333 {8383}) and al-Bukharee (4771 and 2753) and Muslim (206) with the wording of al-Bukharee and Muslim , upon Abu Hurairah (رَضِيَٱللَّهُعَنْهُ) who said: O Allaah When Allaah revealed the Verse:

﴿ وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ﴿٢١٤﴾ ﴾

'Warn your tribe of near kindred,'

Allaah's Messenger got up and said, 'O people of Quraish Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allaah's Punishment; O Bani Abd Manaf! I cannot save you from Allaah's Punishment, O Safiya, the Aunt of Allaah's Messenger! I cannot save you from Allaah's Punishment; O Fatima bint Muhammad! Ask me anything you wish, but I cannot save you from Allaah's Punishment.'

> **fight (Jihad) all together. Of every troop of them, a party should only go forth, that they (who are left behind) may get instructions in (Islaamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).[13]**

So everyone should study and return to his tribe and people striving hard to educate and enlighten them about the religion of Allaah in order to save them from the clutches of ignorance, desires, innovation and deviance. This is an important matter.

Knowledge as Ibn Al-Qayyim رَحِمَهُ ٱللَّهُ stated is;

> 'Knowledge is what Allaah and His Messenger said. (Knowledge is also) what the Companions said, void of any concealment or disguise...'

Ibn Al-Qayyim رَحِمَهُ ٱللَّهُ also said;

> 'Knowledge is: to know the guidance based upon its proofs...blind following is not equal to this in any way'

The one who knows the guidance based upon its proofs and evidences is the real scholar.

When Ibn Al-Qayyim رَحِمَهُ ٱللَّهُ says:

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13 Taubah: 122.

'Blind following is not equal to knowledge which is based upon proofs'

This is referring to unlawful blind following. Because the one who blind follows is in reality blind. So Yes! Knowledge is knowing the guidance, so therefore the blind follower is not a scholar. Many people live a life of blind following. The ignorant, on one hand, who has no means of attaining knowledge can blind follow whoever he trusts from the scholars. He must not, however, cling fanatically to a school of thought. This is not permissible, rather he searches for someone who he sees as trustworthy in the religion and asks him.

Like Allaah سُبۡحَانَهُۥوَتَعَالَىٰ said:

فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ

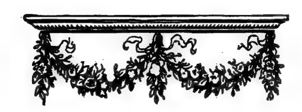
So ask (you, O pagans of Makkah) of those who know the Scripture [learned men] if you know not. [14]

As for the one who has the means to study, learn and relieve himself of ignorance, he has to exhort effort to study and take himself out of the darkness of ignorance and the darkness of blind following. There is not a school of thought except that it has some erroneous

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14 An-Nahl: 43.

positions. So the one who restricts himself to a specific school of thought may fall into error thinking that it is the truth and from the Sunnah, when in reality it is not.



The Mujtahid Imams are Rewarded even if they Err

The qualified scholar who strives to attain the truth by proofs will be rewarded with good even if he errs. The blind follower, on the other hand, if it is possible for him to untie the yoke of blind following, then it is upon him to free himself from the captivity of blind following. This praise (virtues of knowledge) is for the scholars who implement the Book of Allaah and the Sunnah of the Messenger of Allaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ upon the understanding of the *Salaf as-Salih.*

He should take the rulings from the Book of Allaah and the Sunnah of the Messenger of Allaah with the understanding of the rightly guided predecessors (the *Salaf*), because some people are deceived when they claim: 'I do not need to go back to the *Salaf*; this in its essence is the way of the *Khawaarij*[15]. It is mandatory to follow the way of the believers in jurisprudence, evidence and understanding. The companions are the foremost example regards the understanding of

15 Translator's notes: Those who declared that a Muslim becomes a disbeliever due to committing a major sin. This group erroneously deems it fit to revolt against the ruler either by the sword or by ones tongue. Abul -Hasan Al-Ash'aree said: 'the reason they were called the Khawaarij was because of their revolt against 'Alee ibn Abi Talib (رَضِيَ ٱللَّهُ عَنْهُ) and his rule' (Al-Maqalaat: 1/207).

the Book of Allaah. So we rely on their understanding of the Book of Allaah and the Sunnah of the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

We cannot repel and refute desires, innovations, and deviance except through the understanding of the *Salaf.* So when the deceived *Khawaarij* distanced themselves from the understanding of the companions, they fell into deviance. Then they became the most despicable creation created. Even though they claim to take their religion from the Qur'aan, their desires lead them to reject the Sunnah.[16] After that, their evil persisted.

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16 Abul Hasan al-Ash-Sharee in his book 'Maqalaat al-Islaamiyah, ikhtilaaf al-musaaleen' and Ibn Hazm in (al fasl fi almilal wa al-Ahwaa wa an-Nihl) mentioned examples of this. Al-Asharee said; in his treaty 'al –Maqalaat': (Al-Karabesee mentioned in some of his books that the Al-Jaridah and Al-'Maymooniyah are from the *Khawaarij* sects, they make it permissible to marry their granddaughters and grand nieces. They say that Allaah has made marrying nieces {not grand nieces} impermissible).

al-Asharee also said 'Haak relayed that this is example of innovation which is like the statements of al-Azaariqaa except that they claim that *Dhur* and *Esha* prayers are two *Rakaat.*

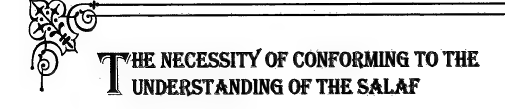
The *Khawaarij* differed with regards *ijtihād* (personal interpretation) into two groups; the first opinion says that *ijtihād* is permissible in Islaamic jurisprudence. This is the opinion of an-Najdaat and others. The second opinion negates *ijtihad* claiming to deal with the apparent meanings of the Qur'aan. This is the opinion of the al-Azaariqaa.

After they rejected the statements of the companions رَضِيَ ٱللَّهُ عَنْهُمْ and their understanding, their evil persisted and led them to eventually reject the Sunnah. Only accepting from the Sunnah that which agreed with their desires and (from this deviance) Allaah's refuge is sought.

The *Khawaarij* do not believe in the punishment of the grave nor that anyone will be punished in it.

Ibn Hazm said: (Abu Ismael al-Batihee and his companions who were from the *Khawaarij* said: There are no obligatory prayers apart from the one *Rakah* in *Fajr* prayer and that of *Esha.* They also believe that Hajj can be performed all year round. They deem eating fish impermissible except when slaughtered. They do not believe al *Jizyah* (taxes from the disbelievers) should be taken from the Zoroastrianists (*Majoos*). They denounce the Islaam of anyone that gives an '*Eid* sermon. They also believe that both the people of Paradise and hellfire experience pleasure and bliss.

al-Ashaaree states '...the al-Azariqah (a sect from the *Khawaarij*) who are the companions of Nafiee bin al-Azraq deem the stoning of the one who (has experienced marriage and then) fornicates as false (incorrect). They also believe that a thief should be amputated from his shoulders. They also make it obligatory on a menstruating woman to pray and fast during her menstrual cycle. Some of them say they should not pray during her menstrual cycle, but claim she should make up the prayer once her menses are over like she would do for her fasting (in Ramadhan). They also deemed it permissible to kill women and children of the opposition armies'.



By this, they contradicted the Book of Allaah عَزَّوَجَلَّ, because Allaah, in various verses, commanded them to obey and not to differ with His Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ. Allaah threatened the one that opposed the Messenger with a severe warning (punishment). So therefore it is incumbent that his Sunnah be respected.

The one that does not believe in the Sunnah disbelieves. The one that denies and rejects the Sunnah is a disbeliever like the Qur'aniyoon[17] – May Allaah curse them. They rejected the Sunnah of the Messenger of Allaah in its entirety. So because of this, the scholars of this nation came to a consensus on declaring these individuals as disbelievers.

How is it possible to understand the Qur'aan without the Sunnah? We are unable to understand many generally outlined verses in the Qur'aan without the Sunnah. Even issues such as the prescribed prayer; giving alms and charity; even fasting are (types of worship which are) impossible to understand, implement and establish without referring to the Sunnah; Use the Sunnah to clarify ambiguous verses; use it to explain abstruse verses; use it to restrict the absolute verses to a certain meaning rather than many and use the Sunnah to specify the intent of general verses.

An individual is not a Muslim until he believes in the Qur'aan and the Sunnah and what they contain from belief, worship, good morals,

17 A group who reject the Sunnah and claim to only follow the Qur'aan.

commandments, prohibitions, promises of reward for good doers; warnings and threats (of punishments for wrong doers). The Sunnah partners the Qur'aan in all these areas completely.

So you must study the Qur'aan and the Sunnah and place great dependence upon the understanding of the companions and those who are upon their methodology from the scholars of Islaam.

No matter how much an individual excels in intelligence, aptitude and cleverness, he cannot do without the understanding of the *Salaf*. Even great Scholars like Shaafi'ee, Malik, Ahmed, Abu Haneefa and others were in great need of referring back to the illustrious companions رَضِيَ ٱللَّهُ عَنْهُمْ.

ash- Shaafi'ee said:

> 'The companions are superior to us in all aspects of knowledge, intelligence and understanding'[18]

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18 as-Shaafi'ee in his Baghdadee treaty that al-Hasan bin Muhammad az-Zafaraanee رَحِمَهُ ٱللَّهُ narrated from him, said: 'Allaah عَزَّوَجَلَّ praised the companions of the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ in the Qur'aan, Torah and Injil. He made them precede others through the virtues that the Messenger of Allaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ mentioned (about them), which no one after them has and will never receive. So Allaah had mercy on them and congratulated (commended) them on their reaching the highest rank with the truthful, the martyrs and the righteous. They transmitted the *Sunnan* (Actions, statements, acknowledgments or silent approval, characteristic,

So when the *Khawaarij* and *Rafidhah*[19] belittled the companions of

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manners and way) of the Messenger of Allaah ﷺ to us. They witnessed the revelation as it was revealed to the Messenger. They knew and understood what he intended by his ﷺ narrations in general and specific matters. They knew this with conviction and guidance. They had knowledge of what we know from the Messenger's Sunnah and what we are oblivious to (about it). They supersede us in all aspects of knowledge, diligence, piety, common sense and issues that may be attainable and extrapolated. Their opinions, to us, are more praiseworthy and precede our own opinions.

Those who we met or were narrated about (to us) in our country and were praised (commended), used to refer to the statement of the companions when they did not know a narration from Messenger ﷺ dealing with a (or that) specific matter. They would take the statements of all the companions, if there was a consensus, or the statements of some of them if it was an issue they differed in. They would never be independent from their (the companions) statements. If any of the companions made a statement, it would be taken if the other companions did not differ with him.' (al-Bayhaaqee transmitted this in his work 'al-Madkhal illa Sunnan al-Kubaraa', {110- 111} and so did Ibn al-Qayyim in 'Ilaam al-Muwaqeen Vol 1 page 87).

19 [Translator's notes]: al-Imam Ahmad رحمه الله said 'The Rāfidhah (plural of Rawaafidh) are those who free themselves from(reject), curse and belittle the companions of Muhammad, the Messenger of Allaah ﷺ' (Tabaqaat al-Hanabilah of Ibn Abi Ya'ala- 1/33).

Shaykh-al Islaam Ibn Taymiyah رحمه الله said about them: 'The Rāfidhah are

Muhammad ﷺ, this belittlement lead them, the extreme ones[20] from amongst them, to heresy and disbelief. This is because whenever they (or any one) differ with the understanding of the companions رَضِيَ ٱللَّهُ عَنْهُمْ they will fall into deviancy and heresy.

When the deviant sects appeared and tried to justify their beliefs by using proofs from the Qur'aan- and they had doubts-, relying on verses which are not entirely clear (to all) called the *Mutashaabih*,

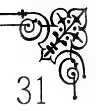
(Of which Allaah said:)

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَـٰبَ مِنْهُ ءَايَـٰتٌ مُّحْكَمَـٰتٌ هُنَّ أُمُّ ٱلْكِتَـٰبِ وَأُخَرُ مُتَشَـٰبِهَـٰتٌ

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distinct from other groups as they hate and curse Abu Bakr and 'Umar رَضِيَ ٱللَّهُ عَنْهُمَا'. (Majmoo' al-Fataawa 4/435).

20 Abu Muhammad ibn Hazm رَحِمَهُ ٱللَّهُ said: In his book al–Fasl {al- Fasl fi al-Milal wa al-Ahwaa wa an-Nihl} (2/114) 'Maybe a group is attributed to Islaam when in fact there is a consensus(by the scholars of Islaam) on them not actually being Muslims. The likes of these people are some sects from the *Khawaarij* that became extremists. They said that the only prescribed prayers are a *Rakah* from the *Fajr* prayer and a *Rakah* from the *'Esha* prayer. Others deemed it permissible to marry ones granddaughters and grandnieces. They also claimed that Surah Yusuf (The Eleventh chapter of the Qur'aan) is not from the Qur'aan. Others held that the fornicator and thief should be punished by law; however, they are then requested to repent from their disbelief (according to them) or face death.

فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ
وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ
وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

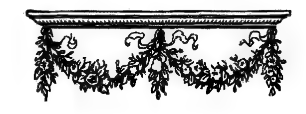
It is He Who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments), Al- Fara'id (obligatory duties) and Al Hadud (laws for the punishment of thieves, adulterers)]; and others not entirely clear (mutashabihaat). So, as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allaah. And those who are firmly grounded in knowledge say: 'We believe in it; the whole of it (clear and unclear Verses) are from our Lord.' And none receive admonition except men of understanding.[21]

The *Salaf* would never have been able to confront and deal with them if they did not utilize the understanding of the companions. It

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21 Ala-Imran: 7.

is obligatory to use the understanding of the companions رَضِيَ ٱللَّهُ عَنْهُمْ in the fundamentals of the religion and its subsidiary branches. We cannot do without this understanding. Anyone seeking Allaah's pleasure and desiring for the (reward of) houses in the hereafter can never do without the understanding of the companions.



The Books of Knowledge

O brothers! You must memorize the Qur'aan and study the trustworthy commentaries and explanations that follow the methodology of the *Salaf.* Commentaries such as; Tafseer Ibn Jareer, Tafseer Ibn Katheer, Tafseer As-Sa'dee, Tafseer Al-Baghawee and other commentaries of the Qur'aan before them; like Tafseer Ibn Abi Hatim, and Tafseer Abdir-Razzaq -part of which is now available; and is built on narrations that have chains returning back to the narrators and commentators.

There are, however, commentaries based on opinions and philosophy like the ones of the *Mu'tazilah* and other than them from the people of philosophical opinions (Speculative theologians).

There are also commentaries, which are based on narrations; meaning that it conveys the Prophet's صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ commentaries on the Qur'aan. So we have some commentaries where the Qur'aan is explaining the Qur'aan. There are some commentaries explaining the Qur'aan via the Sunnah. Others explain the Qur'aan using the statements and understanding of the companions and the following generations (*Tabiéen*) رَحِمَهُمُ ٱللَّهُ. These are all commentaries based on narrations with chains going back to its narrator (from the primary commentary).

These commentaries, which are based on narrations, make you

feel as if you are living in the time of the companions رَضِيَ ٱللَّهُ عَنْهُمْ and those after them. They convey to you narrations of the correct understanding, so you can understand the Book of Allaah and the Sunnah of the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ just like, or almost like, they (*Salaf*) understood. We cannot get close to their level but we can use them as examples. So we imitate them and follow their example. We try hard to understand as they understood.

It is upon you to cling to the Sunnah. Study the books of the Sunnah like; Saheeh al-Bukhaaree, Sahih Muslim, Sunnan Abi Dawood, Sunnan at-Tirmidhee and that which follows them from the *Maa'ajim*[22], the *Jawaame`e* (books of Hadīth compiled with narrations dealing with all aspects of the religion) and *Masaneed*[23] for those who

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22 [Translator's notes]: The *Mu'jim*- مُعْجم - (singular of *maa'ajim* مَعاجم-) is a term used by the scholars of Hadīth for a book which mentions narrations based on the name of the author's teachers (usually alphabetically) who narrated the hadīth to him. The *Maa'ajim* can also be organised by tribe and country alphabetically. (ar-Risalah al- Mustatrafah : page135)

23 [Translator's notes]: (*Masaneed* - مَسانيد) These are books of hadīth which contain narrations that are categorized in the order of the companions of the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ that narrated that particular hadīth. These are either placed in alphabetical order or by tribe, city or virtue (for example, here, Abu Bakr would be first رَضِيَ ٱللَّهُ عَنْهُ) . (ar-Risalah al- Mustatrafah).

wish to expand(his reading and refer to other sources). Nonetheless, whoever wishes to truly understand their religion then these books will suffice.

However, for every individual that has knowledge there is always someone more knowledgeable. Meaning that; some of the people of knowledge have said that the Sunnan of Abi Dawood is sufficient for Islaamic jurisprudence as it relates to knowing the permissible and impermissible things[24]. This also applies to The Sunnan of at-

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24 an-Nawawee رَحِمَهُ ٱللَّهُ said in his book 'Tahdheeb al-Asmaa wa al-Lughaat' (2/226-227/printed by al-Kutub al-Al-'Elmiyah): 'We narrated from al-Imam Abi Sulayman al-Khatabi رَحِمَهُ ٱللَّهُ said: I listened to Abaa Sa'eed Ibn al-Arabi whilst he was narrating The Book of Sunnan by Abi Dawood to us, he then pointed to a copy of the book, which was in his possession, and said: If a man had only knowledge from the Qur'aan and this book (Sunnan of Abi Dawood), then he would never need to know anything else'. An-Nawawee رَحِمَهُ ٱللَّهُ said: 'It is as he said because Allaah سُبْحَانَهُ وَتَعَالَىٰ revealed His book as clarity for all things. And Allaah said :

﴿ مَّا فَرَّطْنَا فِي ٱلْكِتَٰبِ مِن شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ﴾

'We have neglected nothing in the Book then unto their lord they (all) will be gathered' (Al-Anám 38)

Except that clarification is of two kinds; a clear clarification which comprises the Qur'aan textually; the other which is a clarification but in a cryptic general sense, this includes the Qur'aan inclusively, here the detailed clarification is left to the Sunnah. This is the meaning of Allaah's statement:

Tirmidhee[25]. In any case, we should give attention to the Sunnah as much as we can, taking it from its authentic and trustworthy sources that we (previously) mentioned.

Likewise, attention must be given to the books of creed that were authored by the scholars of the *Salaf*, which distinguish for us the Salafi creed from the creeds of deviance, desires and falsehood. Books such as The Sunnah of al-Khalal, The Sharee'ah of al-Aajuree, and Sharh Usool Ahl-Sunnah wa Al-Jamaáh of al-Lalakaaiée, the two Ibanahs of Ibn Batah,[26] al-Hujjah of al-Asbahaanee and other

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﴿لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

.... that you may explain clearly to men what is sent down to them, and that they may give thought (An-Nahl: 44)

So, the one that combines the Qur'aan and the Sunnah has satisfied these two clarifications. Verily Abu Dawood compiled in his book narrations dealing with the foundations of knowledge, and the fundamental (narrations) of the *Sunnan* and rulings in Islaamic jurisprudence (*Fiqh*) where there is not anyone known who preceded him in this, presently or in the past'.

25 Abi Eesaa at-Tirmidhee said; 'I authored this book, and presented it to the scholars of Hijaz (Makkah, Madinah, Ula and other cities), Iraq and Khurasan (close to Iran) and they were all pleased with it. So whoever has this book (al-Jamee i.e. Sunnan at-Tirmidhee), then it is like the Prophet is in his house speaking.' (Seer al-Aálaam an-Nubala- 13/274).

26 [Translator's notes]: 'al-Ibanatu al-Kubaraa' and 'al-Ibanatu as-Sughraa'

than them from the collections of books clarifying the Sunnah that the scholars of Islaam authored.

These books explained and clarified the creed and methodology of the companions, their successors who followed them in goodness and the scholars of guidance. They distinguished between this correct methodology and the paths of the deviant like the *Khawaarij*, the *Mu'tazilah*[27], the *Rawaafidh* (plural for *Rafidhah*), the *Murji'ah*[28] and other than them from the people of deviance. We can never do without these books and it is a must that we refer back to them.

Al-Bukharee, in his book (Saheeh al-Bukharee), clarified the fundamentals of the creed. His book was based on the fundamentals of knowledge and its branches; he opened his book with the chapter

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27 [Translator's notes]: a deviant sect based on speculative theology and philosophy; leading them to erroneously believe that the Qur'aan is created. They also negate all of Allaah's attributes.

28 [Translator's Notes]: al-Imam al-Awzaa'ee رَحِمَهُ ٱللَّهُ described the *Murji'ah* by saying : 'They (the *Murji'ah*) say that those things that Allaah عَزَّوَجَلَّ has made obligatory (from acts of worship) upon his slaves are not from *Eemaan* (does not affect *Eemaan*). They say that *Eemaan* can be required without actions. They also say that people are not differential regards (levels of) faith , the pious and corrupt from amongst the people are all equal as it relates to (how much) faith (they have). (as-Sunnah by al-Khalal- 3/584-585).

'The beginning of the revelation', then followed that with the chapter on knowledge, then the chapter on belief. These are major and important issues.

In 'The Book of Belief (Eemaan)', al-Bukharee clarified the creed of the people of the Sunnah. And this chapter contained refutations on the *Murji'ah* and others. He also had chapters such as; 'The Book of Tawheed' and 'The Book of Holding fast to the Book (Qur'aan) and Sunnah' which was a refutation against the people of desires and the people of opinions (philosophers). The Book of Belief is a refutation on the *Murji'ah* and their likes. The Book of Tawheed is a refutation on the *Jahmiyyah*[29].

In his chapter *'The Sunnah'* from his Sunnan (i.e. Sunan Abi Dawood), Abu Dawood refuted the *Jahmiyyah*, the *Murji'ah* and other than them. Ibn Majah and at-Tirmidhee touched on some of these issues as well. This is people of hadeeth are distinguished from the other sects, due to the intense importance and attention they give to the Book of Allaah سُبْحَانَهُ وَتَعَالَىٰ and the Sunnah of the Messenger of Allaah صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. So they differ with the deviant groups by giving immense attention to the Sunnah of the Messenger of Allaah صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. They take all aspects of their religion from the Book of Allaah سُبْحَانَهُ وَتَعَالَىٰ and the Sunnah of His Messenger صَلَّىٰ ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

29 [Translator's notes]: A deviant sect that negate all of Allaah's names and attributes. They erroneously believe that the Qur'aan is created.

The Saved Sect

That is why when the senior Imams were asked who are the 'Victorious Group', they said they are the people of Hadeeth. In reality (that is the case); if you were to study the books of creed you would find a vast difference between the creed of the people of Hadeeth and other than them. You will always find the people of Hadeeth sticking to the Qur'aanic and Prophetic texts along with the understanding of the *Salaf.* They are mindful of the statement of Allaah سُبْحَانَهُ وَتَعَالَى:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا

> **And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination![30]**

They imitate, follow and do not leave the path of the believers. The path of the believers is the path of the companions رَضِيَ ٱللَّهُ عَنْهُمْ and those that follow them in correctness.

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30 an-Nisaa: 115.

The Messenger of Allaah ﷺ said:

> **'My nation will split into seventy three sects all of them in the fire except one'.**

They (the companions) asked: 'Who are they?

He ﷺ said:

> **'Whoever is upon what I and my companions are upon'[31].**

And in another narration he said:

> **'The Jama'ah'[32] the group'.**

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31 Reported by al-Imam Ahmad (2/332), (3/120) and ad-Daarimee in 'as-Sunnah' (2/2410 no. 2552, Abu Dawood (no. 4597), at-Tirmidhee (no. 2642) he classified the Hadeeth as soundly authentic, Ibn Majah (no. 4029), al-Hakim in al-Mustadrak (1/128) and al-Aajuree (pg. 25). And the part of the Hadeeth where he ﷺ said: **'Whoever is upon what I and my companions are upon'** is reported by at-Tirmidhee (no. 2643) who declared it sound. And with the same text al-Haakim reported it in al-Mustadraak (1/129) and at-Tabaraanee in as-Sagheer (no. 724).

32 Reported by al-Imam Ahmad (3/145), (4/102), Abu Dawood (no. 4597), Ibn Majah (4040,4041), al-Haakim in al-Mustadrak (1/127), al-Aajuree (pg. 18). This narration has been authenticated by a group of scholars of Hadīth, like Ibn Katheer in his Tasfseer (4/297), al-Eraaqee in al-Mughneean Haml as-Sfaar

This narration goes hand in hand with the narration about the victorious group. This is because when he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was asked about the saved sect he said 'The group'. The group is the one that comes together upon the truth. He صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said in the narration about the victorious group:

> **'There will never cease to be a group from my nation on the truth'[33].**

So what is the truth? The truth is that which the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was upon. In the Hadeeth about the saved sect he صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said:

> **'(the saved sect are) ...the ones upon what I and my companions are upon'.**

What were the Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and his companions رَضِيَ ٱللَّهُ عَنْهُمْ upon? They were upon the Book (Qur'aan) and the Sunnah. The Book and the Sunnah are the truth (referred to in this Hadeeth).

Some people differentiate between the 'Victorious Group' and the 'Saved Sect'! This is a very grave mistake;

First of all, both narrations have the same meaning; they do not

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(2/588), Ibn Hajr in his Takhreej of al-Kashshaaf (63) and al-Albaanee in as-Saheehah (203,1348).

33 Reported by Ahmad (5/278), (5/279) and Muslim (no. 1920) from the narration of Thowban.

differ at all. There is no room for anyone to understand (from these texts) that there is a distinction between these two narrations. The 'Saved Sect' is the 'Victorious Group'. The 'Victorious Group' are the 'Saved Sect', they are one of the same. The truth is described in his statement صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ:

'What I and my companions are upon'

This narration complies with the following narration which is;

'There will never cease to be a group from my nation upon the truth'

So differentiating between the two is absolutely incorrect and false. This is why you would not find anyone from the People of the Sunnah or from any of the deviant groups differentiating between the 'Victorious Group' and the 'Saved Sect.' This only surfaced when desires were widespread; the desires of a political sense. Here the people of desires claimed there to be a difference between the two. This differentiation was of course incorrect and false. I addressed this matter and clarified this in my book; 'The People of Hadeeth they are the Victorious Group and the Saved Sect' in detail.

They are one of the same; this is why the *Salaf* never differentiated between them. The group is victorious in this life and safe in the hereafter. Therefore, these are two attributes for one group. When differentiation arises, this leads to the underestimation and

degradation of the Saved Sect and they are deemed to be lesser than the victorious group!

Previously we have mentioned that what matters is being safe and secure (in the Hereafter). This is why you find the people of innovation disputing with the people of Hadeeth as to who should be considered as saved. That is because they are keen on being safe. As for (those who are visibly) the victorious, it is possible that that they can be victorious in this life, but be infiltrated by hypocrites and people who (secretly) infiltrate from within. When they see that prevalence and strength is with the people of the Sunnah they try and join the people of the Sunnah (in their victory) and conceal themselves amongst the people of the Sunnah and share in this victory. So if we differentiated between the two of them, then apparently they would be included amongst (the victorious). As for being saved there is no room for concealment. The one that sticks to the Book of Allaah and the Sunnah of the Messenger صَلَّىٰٱللَّهُعَلَيْهِوَسَلَّمَ has been promised security (in the Hereafter).

We do not declare these deviant sects as eternal inhabitants of the hell fire, even though they are perished. But we say they have been threatened with the fire. A lot of them will enter the fire, after that Allaah forgives whoever He wants. But before that (forgiveness,) what awaits the fire's inhabitants?! Allaah's refuge

is sought. Who from amongst us is prepared to bear a day or even an hour of punishment?

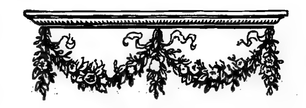
The point is that security is attained by adhering to the Book and the Sunnah. The knowledge that every Muslim must race towards attaining is the knowledge of the Book and the Sunnah. The scholars were not praised by Allaah except due to them having knowledge of His book and the Sunnah of His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. As for the worldly knowledge, if it serves the religion then all praise is to Allaah for its benefits.

There is, however, a vast difference between the people who possess worldly knowledge and the scholars of the religion, the scholars of the Sunnah and Islaam. Allaah will reward them (worldly knowledge bearers) according to their intentions, sincerity and their support for Islaam. However, the praise found in Qur'aan and Sunnah is solely for knowledge of the religion and the scholars of the Book and the Sunnah of the Messenger of Allaah صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

So strive (all of you) to attain these levels and ranks that Allaah has promised the people of knowledge. Distinguish yourselves, by this, from the people of innovation and ignorance.

We ask Allaah to give us all the success in being ones that carry the banner of the Sunnah and knowledge. We ask Him to make you from the sincere callers to the Book of Allaah and the Sunnah of the

Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ those who save the Muslims from the deviance that a lot of them have fallen into. We ask Allaah to make us from those callers that save the Muslims from the current humiliation they are mixed up in.



The Subjugation of the Ummah cannot Cease except by Returning to the Book & the Sunnah

By Allaah, there is no salvation from the humiliation they are living in, except by returning to the Book of Allaah and the Sunnah of the Messenger of Allaah صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Like the honourable Messenger صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said:

> **'When you transact in al-E'ynah (usury)[34]; and you take hold of the tails of cows (or oxen); and become content with agriculture; and thus leave fighting in the path of Allaah, Allaah will place upon you humiliation and he will not remove it until you return to your religion[35].**

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34 [Translator's notes]: al-E'ynah- العينة (usury), according to the majority of scholars, is when someone sells somebody else a product which (they both agree)has to be paid for in the future. The initial seller then buys that same product from the same (initial) buyer (before the initial payment has been paid) for a lesser price (than the initial transaction). [Rawdahtu at-T'aalibeen wa Umdatu-al-Mufteen (3/416) by Sharaf ad-Deen an-Nawawee.].

35 Reported by al-Imam Ahmad (2/332), (3/120) and ad-Daarimee in 'as-Sunnah' (2/2410 no. 2552, Abu Dawood (no. 4597), at-Tirmidhee (no. 2642) he classified the Hadeeth as soundly authentic, Ibn Majah (no. 4029), al-Hakim in al-Mustadrak (1/128) and al-Aajuree (pg. 25). And the part of the Hadeeth where he صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said: 'Whoever is upon what I and my companions are upon' is

The essence of fighting in the path of Allaah is to make Allaah's word paramount not to satisfy the ignorant *Takfiri* tendencies, but rather to make Allaah's word supreme.

The Messenger صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ said:

> **'Whoever fights in order to exalt Allaah's word so it becomes the highest (supreme and paramount), then this is (indeed) in the path of Allaah, the exalted'.**[36]

Jihad is not anarchy but rather it has its specific time, the time when the Muslims have the ability and strength that will strike fear in the hearts of the enemy. Allaah said:

وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ

> **And make ready against them all you can of power, including steeds of war to threaten thereby the**

reported by at-Tirmidhee (no. 2643) who declared it sound. And with the same text al-Haakim reported it in al-Mustadraak (1/129) and at-Tabaraanee in as-Sagheer (no. 724).

36 Like is established in the narration reported by Ahmad (4/394, 401, 405, 417) and al-Bukharee (no. 1904) all through the narration of Abi Musa al-Ash'aree رَضِيَٱللَّهُعَنْهُ

enemy of Allaah and your enemy.[37]

By Allaah, the foolish skirmishes that arise from certain people these days cause the enemies to rejoice. They grab at the opportunity (due to these skirmishes) to humiliate, dominate and subjugate the Muslims taking their riches and heritage. These foolish movements are, in fact, inciting the enemy who presently have immense strength. The Muslims are presently very weak as it relates to their creed, methodology and implementation (of Islaam and the Sunnah). Allaah سُبْحَانَهُ وَتَعَالَى said;

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ

And (as for) the believers, it was incumbent upon Us to help (them).[38]

Meaning: The believers with complete *Eemaan* (correct belief); they have pure unadulterated *Tawheed.* These people with complete *Eemaan*, Allaah will aid and support them. But today we have *ar-Rafdh*[39], *Khuruj*[40] and the pernicious *Sufism* (mysticism). They all assemble together as one, without discrimination with all of

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37 al-Anfal: 60.

38 ar-Rum:47.

39 [Translator's note] Meaning: The actions of the Rafidhah.

40 [Translator's notes] Meaning: The actions of the Khaawarij.

them being deviants, they do not deserve victory. Because of this, Shaykh al-Islaam Ibn Taymeeyah said[41] that when the Tatar were

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41 He said رحمه الله in his book 'al-Istighathah' which is a refutation of al-Bakree (412-413/Dar al-Manhaaj in Riyadh) '...even the enemies from outside the fold of Islaam and the legislation, when they came to Damascus they went out and started seeking assistance from the dead at their grave hoping for them to relieve them from harm befalling them. Some poets (from amongst them) said :

[Oh you all that fear Tartar seek refuge in the grave of Abi Umar]

Or they said:

[All of you seek refuge in the grave of Abi Umar so he can save you from harm]

So I (Ibn Taymeeyah) said to them: 'Those that you are seeking assistance from, if they were with you in the battlefield they would have been defeated like those who were defeated from the Muslims in the battle of Uhud. It was from the decree of Allaah that the army would (physically) divide for many necessary reasons, and from Allaah's wisdom. This is why the people of knowledge, insight and intuition did not fight in that instance because it was not a battle that was in accordance to the Islaamic legislation that Allaah and his Messenger ordered us with. When evil and corruption occurred and the required conditions to achieve victory in a battle were not fulfilled, there was not any reward in this life and the hereafter for the one who was aware of this. Indeed, many of those (ignorant ones) that said and thought that this battle was Islaamic will get rewarded for their intentions.

After that we began calling (ordering) the people to purify their religion for




approaching, the Sufis raised up arms to join war, whilst having

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Allaah, and seek assistance from none other than him. We ordered them not to seek assistance from any angel close to Allaah or any Prophet. Like Allaah سُبْحَانَهُوَتَعَالَى said:

تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ

(Remember) when you sought help of your Lord and He answered you [Ál-Anfaal: 9]

It was narrated from the Messenger of Allaah سُبْحَانَهُوَتَعَالَى that he said on the battle of Badr.

> 'Oh Ever living and Sustainer of all things none deserves to be worshipped in reality except You. By Your mercy I seek Your assistance'

....and in another wording

> 'Correct me and all my affairs and do not leave me by myself for a blink of an eye, and do not (leave me) to anyone from your creation'.

So when the people corrected themselves and their affairs and truthfully sought assistance from their lord, Allaah gave them an enormous victory over their enemies. The Tartars never faced such a defeat before. When Tawheed of Allaah سُبْحَانَهُوَتَعَالَى and obedience of His Messenger was implemented correctly unlike before, Allaah aids the Messenger and those that believe (properly) in this life and the day when witnesses will gather together in the Hereafter.'

Oh people! Pay attention with and reflect!

deviances, polytheism and innovations. They started chanting two lines of poetry:

> [Oh you all that fear Tartar seek refuge in the grave of Abi Umar]
>
> [All of you seek refuge in the grave of Abi Umar so he can save you from harm]

With the exception of those whom Allaah has saved (from falling into this) by His mercy, the Muslims today seek refuge in the graves of al-Badawee, ar-Rafa'ee and al-Eidrusee. As for Afghanistan I did not see any form of Jihad there except for that of Jamil ar-Rahman and his *Salafi* brothers. As for the Jihad of others it was for accumulating wealth and deceiving the people! It was not for the correct Creed in the slightest. In fact they were raging war against *Tawheed*. They did not get rid of communism except with the help of communists; they did not conquer Kabul except with communist support.

They never conquered by the sword of Islaam. The *Jihad* that was a real conquest exalting the banner of Islaam was the *Jihad* of Jamil ar-Rahman as-Salafi. By Allaah, I am not saying this in order to humour nor for the sake of courtesy. I knew him for his knowledge رَحِمَهُ ٱللَّهُ and expertise with regards the books of Shaykh al-Islaam Ibn Taymeeyah. I knew him for his honesty and genuineness. Allaah blessed him in his *Jihad*, even though he received minimum assistance. All of the influxes of global funds were wasted on another

corrupted *Jihad*, a *Jihad* of myths, deviance and innovation.

Jamil ar-Rahman was only allowed a small amount of funds. Allaah blessed those funds; he conquered and established an Islaamic ruler ship that implemented Islaam in its entirety: in matters of creed, methodology, cultivation forbidding the evil; demolishing raised graves, eradicating marijuana, which was widespread in Afghanistan, and many more improvements.

The corrupt deviant *Jihad* that was waged by grave worshipers claiming their own *Jihad* gathered together and eliminated Jamil ar-Rahman because they were in opposition to *Tawheed*. Now everything has vanished! What was the benefit of that long *Jihad*? What were the fruits? Russia went and now, in come America. Communism still remains, *Batinyah*, *ar-Rafdh*, Sufism, grave worshiping, myths and deviance remains, as if the *Jihad* did not exist. If the *Jihad* which these deviant individuals orchestrated was Islaamic and correct, Afghanistan would be at its peak Islaamically.

They used to oppose the people of *Tawheed* saying: '...This (person of *Tawheed*) is a *Wahabi*! If I had a bullet with a communist and a *Wahabi* in front of me, I would shoot the *Wahabi* first!' They say '*Wahabi*! *Wahabi*! 'This was when they (those they call *Wahabi*) were calling to *Tawheed*.

Now in Palestine, if the state was established, what will be its

foundations? The person in charge unequivocally expresses his belief in secularism! What is the benefit of that? The *Jihad* that is done to exalt the word of Allaah cannot be executed except by those who worship Allaah sincerely. They do not want anything except to raise and exalt Allaah's word. There will be in this case only one of two good outcomes for them; victory or martyrdom.

When the *Sufis* and the deviants came forth to participate in the *Jihad* against the Tatar chanting:

> 'Oh you all that fear the Tartar seek refuge in the grave of Abi Umar
>
> All of you seek refuge in the grave of Abi Umar so he can save you from harm'

Shaykh al-Islaam Ibn Taymeeyah said to them:

'You will soon be defeated' He said: 'The scholars refrained from taking part in this *Jihad* because they deemed it as un-Islaamic. When he witnessed this false *Jihad* based upon polytheism, innovation and deviance; he did not openly reject their stance of not participating in that corrupt *Jihad*. Rather he went and cultivated the people upon *Tawheed*. When he saw an army that deserved victory, Ibn Taymeeyah said:

> 'Now this is *Jihad*! And -by Allaah's will - there will be victory'.

He used to compare the latter battle to the battle of the confederates.

Ibn Taymeeyah said: 'It will be victorious'.

They replied to him: 'Say *Insha'Allaah* (by Allaah's will)'

He then said to them: 'I say this, that they will be victorious as a fact not as a commentary (possibility), why? Because Allaah said:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ

> **And (as for) the believers, it was incumbent upon Us to help (them).**[42]

These people fighting now are people of *Eemaan* (faith and correct beliefs) and men of Tawheed.

Allaah also said:

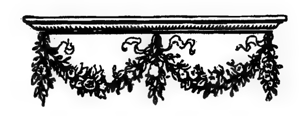
وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ﴿٢٣﴾

> **And if those who disbelieve fight against you, they certainly would have turned their backs; then they**

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42 ar-Rum:47.

would have found neither Wali (protector, guardian) nor helper). That has been the way of Allaah already with those who passed away before. And you will not find any change in the way of Allaah.[43]'



43 al-Fath: 22-23.

The Characteristics & Conditions for Success

Honestly speaking due to our state today, we do not deserve victory. This is why we are consistently defeated without any victory at all. The conditions of victory have not been met. Allaah promised victory for the one that fulfilled these conditions and possessed these attributes. These attributes are not present in us today and they must be.

How can we obtain these characteristics? This is done by cultivating the Muslims upon the true Tawheed and adherence to the Book of Allaah and the Sunnah. This is what going back to the religion is.

'Until you go back to your religion'

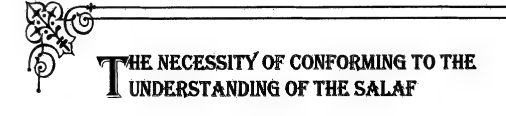
Your religion is not the religion of the Rawafidh; or of Sufism; or of the *Mu'tazilah*; nor the religion of the *Khawaarij* and *Murji'ah*. Neither is your religion that of Sayyid Qutb which is a mixture of all types of deviances. Your religion is returning back to the religion of Muhammad صَلَّىٰاللَّهُعَلَيْهِوَسَلَّمَ. That religion about which Allaah said:

ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ ٱلْإِسْلَـٰمَ دِينًا

This day I have perfected your religion for you, completed My favour upon you, and have chosen Islaam as your religion.[44]

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44 al-Maidah: 3.



Returning to this true religion that Muhammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came with and complying to it completely. Then, and only then, will we deserve Allaah to give us victory. We equip ourselves as much as we are able and Allaah will make us victorious over all the disbelieving states. This victory will come from Allaah - Azza wa Jal.

سَنُلْقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَـٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ وَبِئْسَ مَثْوَى ٱلظَّـٰلِمِينَ

We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allaah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the polytheists and wrong-doers[45]

Allaah will place fear and weakness in their hearts; and then Allaah will make that *Jihad* which is done in order to exalt His word victorious. Allaah's word is the Book of Allaah, the Sunnah of His Messenger صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and the word of *Tawheed* (There is no deity that deserves to be worship, in reality, except Allaah).

So have knowledge of this and acknowledge and understand it. Strive to implement and actualize this, and do not let these futile banners, slogans and mottos of deviant groups and parties deceive you. These slogans for the past seventy years have done nothing but bring humiliation and weakness to this nation.

---

45 Aali-Imraan: (2/151).

By Allaah, if it was not for these deviant slogans and mottos that stood in opposition to the methodology of the *Salaf*; and if it was not for the relentless war that the proprietors of these slogans and mottos rage against the methodology of the *Salaf*; and without respite; and if it was not for these people striving to corrupt the *Salafi* institutes and universities; and if it were not for these deviant groups by attacking the *Salafi* methodology harming and waylaying communities and their youth, deviating them from the true methodology of Allaah; and if it were not for the repugnant attacks that have swept across the lands; and if it was not for Tablighi Al- Jama'ah and the Muslim Brotherhood (Ikhwaan al Muslimeen) raging war against the lands of Tawheed, then it would be possible for people to start working (in the correct fashion) for the word of Allaah to be paramount, in order to return the Muslims to the Book of Allaah and the Sunnah of the Messenger صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

Instead these individuals plague this nation like mites, playing with the youths' minds. They place a barrier that prevents the *Salafi* Call and the spreading of this light (the *Salafi* Call) throughout the world. By Allaah, if it was not for these plots, trickery and treachery, the Islaamic world would not be in the state it is right now. People began to be receptive to the *Salafi* Call; began eradicating deviances, myths and fanaticism with particular schools of thought. The people after a while started accepting and submitting to the Book and the Sunnah.

Then the deviants plotted in repelling this development.

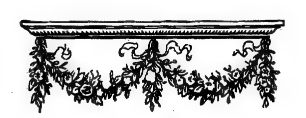
I believe that there is an undercover force behind these deviant groups with the intent of fighting and opposing the true Islaam. Because they know that the true Islaam is the *Salafi* call. They take control of these false and corrupted propagations (deviant calls) in order to defame the *Salafi* call; in order to deviate and distract the *Salafi* youth from the truth.

These individuals have succeeded, to a large extent, in their plots. The day that the youth recognize the plots of these individuals, and they are cautious and wary of their evil and trickery, it will be possible for the *Salafi* call to progress in its path of spreading this light (the truth) and returning the nation to the Book of their Lord and the Sunnah of their Prophet. The start of this goodness is with the revivalist call of al-Imam Muhammad bin Abdul-Wahaab رَحِمَهُ ٱللَّهُ. If it was not for these plots you would see the Islaamic world in other than the state it is in right now.

I strongly believe, with absolute conviction, that they are setting the Muslims back (from returning to their religion) generations due to these tricks, plots and false mottos. This is so the Muslims would continue kicking in the shackles of humiliation and weakness; and that they remain under the subjugation of the enemies of Allaah عَزَّوَجَلَّ.

We ask Allaah for success and prosperity. We supplicate to Him to guide the youth and this nation's masses to the Book of their Lord and the Sunnah of their Prophet.

Verily our Lord hears all supplications. And prayers and peace be upon our Prophet Muhammad, his Family and his Companions.



Glossary



Āyah: (pl. *āyāt*) "sign," a verse of the *Qur'āan.*

Āhād: a narration that has not reached the level of *mutawātir.*

Ahādīth: see *hadīth.*

'Alayhis-salām: "may Allāah protect and preserve him." It is said after the name of a Prophet of Allāah or after the name of an Angel.

Ansār: "helpers;" the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

'Arsh: Throne of Allāh

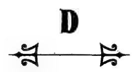
'Asr: the afternoon Prayer.

Awliyā': see *Walī.*

B

Bid'ah: (Heresy) any religious action which is newly invented even if it is made similar to the legislation (but it isn't) which is intended to get closer to Allah (i.e. for worship).

Burāq: An animal bigger than a donkey and smaller than a horse on which the Prophet went for the *Mi'rāj.*



Dā'ī: one engaged in *da'wah*, caller.

Da'aef: "weak," unauthentic narration.

Da'wah: invitation, call to Allāh.

Dīn: a completed way of life prescribed by Allāh.

Dhikr: (pl. *adhkār*) remembrance of Allāh with the heart, sayings of the tongue and actions of our limbs.

E

Eeman: faith, to affirm all that was revealed to the Prophet.

F

Fāhish: one who uses foul language.

Fard Kifāyah: collective obligation - if fulfilled by a part of the community then the rest are not obligated.

Fatwā: (pl. *fatāwā*) religious verdicts.

Faqīh: A Scholar who can give religious verdicts.

Fiqh: Islāmic jurisprudence, understanding.

Fitnah: (pl. *fitan*) Trials, persecution, conflicts and strife.

Fitrah: the natural disposition that one is born upon.

G

Ghulū: going to an extreme.

Ghusl: A ceremonial bath necessary for the one who is in a state of *Janābah*.

H

Hadīth: (pl. *ahādīth*) the saying, actions and approvals narrated from the Prophet.

Halāl: lawful.

Hanīf: pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

Harām: unlawful and forbidden.

Hasan: fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

Harj: killing.

Al-Harūriyyah: an especially un-orthodox religious sect that branched off from the *Khawārij*.

Hijrah: migration from the land of *Shirk* to the land of Islām.

Hukm: a judgment of legal decision (especially of Allāh).

I



'Ibādah: worship, worship of Allāh.

Ihsān: worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

Ijmā': consensus, a unified opinion of Scholars regarding a certain issue.

Ijtihād: exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

Imām: leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

Isnād: the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

Istiwā: ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).




J

Jahmiyah: (Jahmites) A deviant sect that negate all of Allah's names and attributes. They erroneously believe that the Qur'an is created.

Janābah: state of a person after having sexual intercourse or sexual discharge.

Janāzah: (pl. *janā'iz*): Funeral.

Jihād: striving, struggling, and fighting to make the Word of Allāh supreme.

Jumu'ah: Friday.

Jinn: invisible creation, created by Allāh from smokeless fire.

Junub: a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

Al-Kabā'ir: the major sins.

Khārijī (Kharijite): (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

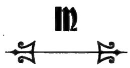
Khalīfah: (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

Khilāfah: an Islāmic state.

Khutbah: (person *khatīb*), religious talk (sermon).

Kufr: (person *kāfir*) act of disbelief in the Religion of Islām.

M



Madhhab: position or opinion of a Scholar; school of Islāmic Jurisprudence.

Makrūh: not approved of, undesirable from the point of view of Religion, although not punishable.

Manhaj: way; method; methodology.

Marfū': raised; a narration attributed to the Prophet.

Masjid: mosque.

Mawbiqāt: great destructive sins.

Mawdū': fabricated; spurious; invented (narration).

Mawqūf: stopped; a narration from a Companion (not going back to the Prophet.

Mawsūl: "connected;" a continuous *isnād* (can be narrated back to the Prophet.

Mudallis: one who practices *tadlīs.*

Muhājir: (pl. *muhājirūn*, *muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

Muhaddith: scholar of the science of *hadīth.*

Muftī: one who gives *fatāwā*.

Mujāhid: (pl. *mujāhidūn*): a Muslim warrior in *Jihād.*

Mujtahid: one who is qualified to pass judgment using *ijtihād.*

Munkar: "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.

Muqallid: one who practices *taqlīd (unlawful blind following).*




Murji'ah: A defiant sect that actions do not effect Faith

Mushrik: (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh and His Messenger.

Mustahabb: recommended; an action if left it is not punishable and if done it is reward able.

Muttaqūn: those who are pious.

Mu'tazilah: (Mutazilites): a deviant sect based on speculative theology and philosophy; leading them to erroneously claim that the Qur'an is created. They negate Allah's attributes

Mutawātir: a *hadīth*, which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

Muwahhid: (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

N

Nāfilah: (pl. *nawāfil*) Optional practice of worship.

Niyyah: intention from the heart.

Nusuk: a sacrifice.

Q



Qadar: Divine pre-ordainment; that which Allāh has ordained for his creation.

Qiblah: the direction the Muslims face during Prayer.

Qiyās: analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

Qunūt: "devotion;" a special supplication while standing in the Prayer.

Quraysh: one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet belonged to this tribe.

R



Rāfidī: the correct title for the extreme *Shī'ah.* Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'āan* which the Muslims have is neither complete nor preserved from corruption.

Ramadān: the ninth month of Islāmic calendar, in which Muslims observe fasting.

S



Sahābah: Muslims who met the Prophet believing in him and died believing in him.

Sahīh: authentic, the highest rank of classification of authentic *ahādīth.*

Salaf/Salafus-Sālihīn: pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.

Salafī: one who ascribes oneself to the *Salaf* and follows their way.

Sīrah: the life story of the Prophet.

Sharī'ah: the divine code of law of Islām.

Shawwāl: the month after *Ramadān.*

Shaytān: Satan

Shī'ah: (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt.*

Shirk: associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd.*

Sūrah: a chapter of the *Qur'ān*

Sunnah: "example, practice;" the way of life of the Prophet consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth.*



Tābi'ī: (pl. *tābi'īn*) the generation that came after the Companions of the Prophet.

Tafsīr: explanation of the *Qur'ān.*

Tāghūt: anything worshiped other than the real God (Allāh) (i.e. false deities).

Tahajjud: voluntary, recommended Prayer between the compulsory prayers of *'Ishā' and Fajr.*

Takhrīj: to reference a *hadīth* to its sources and analyze its *isnāds.*

Taqlīd: blind following; to follow someone's opinion (*madhhab*) without evidence.

Taqwā: acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

Tarjamah: notes about a reporter of *hadīth.*

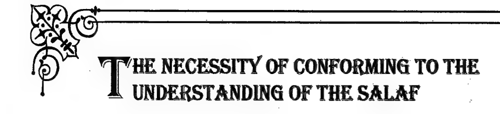
Tawwāf: the circumambulation of the *ka'bah.*

Tawhīd: Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

U

Uhud: A well-known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud.*

'Ulamā': (singular: *'ālim*) scholars.



Umm: mother of, used as an identification.

Ummah: "nation", the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

Usūl: the fundamentals.



Wahyī: the revelation or inspiration of Allāh to His Prophets.

Wahdatul-Wujūd: the belief that everything in existence is in fact Allāh. This deviant belief is held by many *Sūfīs*.

Wakīl: disposer of affairs.

Witr: "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).

Walīmah: the wedding feast.

Wasīlah: the means of approach or achieving His closeness to Allāh by getting His favours.

Wudū': an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

Y

Yaqīn: perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

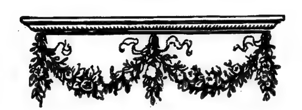
Z

Zakāt: charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fitr: an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Īdul-Fitr.*

Zamzam: the sacred water inside the *haram* (the grand mosque) at Makkah.

Zanādiqah: (sl: zindeeq) atheists, heretics.



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